VOL. XV
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The MINISTER'S QUARTERLY

AUTUMN 1959

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Issued In the Interest of The Parish Ministry

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VOL. XV

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AUTUMN 1959

THE MINISTER'S QUARTERLY

published quarterly for Congregational Christian and Evangelical and Reformed ministers
THE COMMISSION ON CHURCH AND MINISTRY OF THE GENERAL SYNOD OF
THE UNITED CHURCH OF CHRIST

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the editor's page

The Ministers' Quarterly Expands

It was about a year ago that the Commission on the Ministry of the Congregational Christian Churches took action formally offering the Minister's Quarterly to the Commission on the Ministry of the General Synod of the United Church of Christ to be its official publication.

After thorough discussion in the Commission on Church and Ministry of the Evangelical and Reformed Church (which had no counterpart publication of its own) and further discussion and action by the Commission on Church and Ministry of the General Synod of the United Church of Christ this offer was accepted, and this is the first issue of the Quarterly to be published under the new auspices.

The Quarterly now has an editorial board representative of both of the uniting communions, and will be supported by E&R as well as by CC funds. It will be no less the magazine of the Congregational Christian ministers than it has been, but it will become the magazine of the ministers of the Evangelical and Reformed Church as well.

The Quarterly aspires to become a window of understanding between the two households which make up our duplex denomination. Its columns will be a forum of discussion where issues that unite and divide can be aired as well as (what it always has been) a vehicle for the publication of information and opinion of interest to pastors.

Quite incidentally, it is hoped that the increased circulation may make possible an increase in its size (provided enough first rate material is available) and in improvement of its quality.

A Special Word to E and R Ministers

You are receiving this issue of the Quarterly and the winter issue through the good offices of the Commission on Church and Ministry of the Evangelical and Reformed Church. In January the annual appeal for subscriptions will be sent to you as well as to CC ministers, and it is hoped that at that time you will want to subscribe at the modest annual rate of $1.00 per year of four issues.

Also, a brief word is in order about the nature of the Quarterly. It has been called the magazine "of, by, and for the parish ministers of our denomination." Most of its articles and the opinions expressed in the *Quarterly Forum* are by parish clergy. We invite E and R ministers (as well as others) to contribute articles and write letters which will be considered by the Editorial Board for publication on the basis of relevance of subject matter, clarity and conciseness of expression, and literary excellence.

Introducing Mr. Wilke

The Fathers and Brethren page in this issue is written by Harold H. Wilke, Executive Secretary of the Commission on Church and Ministry of the E and R Church, and Secretary of the Steering Committee of the parallel United Church Commission. CC ministers will come to know him, if they don't already, as an imaginative and resourceful church leader.

A Word About "Theology and Life"

Two years ago at Lancaster Seminary a quarterly was established which has become the publication of the Seminaries of the E and R Church. It is the hope of our Commission on Church and Ministry (UCC) that (a.) this excellent periodical will eventually speak for CC seminaries as well, and (b.) that its subscription list will include many CC ministers and professors as well as the many E and R clergy who now subscribe to it. To that end a special rate joint subscription will be offered in January about which all readers of the Minister's Quarterly will hear in due time.

THE QUARTERLY FORUM

Auburn, Massachusetts

Dear Editor:

Here is a bit of "sounding off" for the Quarterly Forum that should be of some interest to Quarterly readers.

What would you say to a church on the verge of amending its By Laws to require that "at least one of the parents requesting the administration of the Sacarament of Baptism to a child be a member of this church?"

The situation as one minister sees it is one of profound ignorance regarding the nature and importance of the Sacrament among many people in our churches—and some pastors—an ignorance that does not seem to decrease as long as Baptism is easily given to all who ask for it. Early in his ministry he was advised by a colleague to take non-member parents "on faith"—"they'll come around some day."

Have the readers of the Quarterly had calls from anxious mothers who wanted their babies "done" or "christened" (avoiding the word "baptized")?—from mothers now living in another city who joined this church when they were 12 and have not transferred to another because they have not found a church they like?—from parents who want the pastor to come up to the house and baptize in front of the fireplace?—from mothers who admit that it is Grandmother's nagging to "get the child baptized" that prompts the call?—from parents who have not been to church services before or since they brought a child for Baptism—all non-members?

Granted, the Church should always have a program directed to the inclusion of fringe families, but beyond that many questions come to mind:

1. Has there been a tendency to ma Baptism and Church Membership t easy, thereby undercutting their i portance and distinctiveness?
2. Is the Sacrament of Baptism rea equal in status to the Sacrament of t Lord's Supper?
3. If members and non-members al are invited to participate in Co munion, can a church reasonably quire membership for Baptism?
4. Has Baptism become a secular or so convention and the freer churches dispenser of a watered-down rite? the Church being "used" by those w have no intention of doing anything particular about the vows they ma
5. Is the meaning of Baptism strained the vanishing point when a child received into the love and care of Church while the parents who sta before the altar with him have not joined themselves to the Body Christ—and may never?
6. Is the minimum "half-way" membership at least a good means *toward* storing Baptism to its rightful imp tance in the minds and hearts of ma of our people? Is there a better w
7. Is there a need for fresh thinking this area by our ministers' associati and convocations?

To this contribution to our fine Qu terly I add my thanks for all the stimu tion and reflection it has provided me recent years.

Yours sincerely,

GEORGE A. HODGK

Laguna Beach, Calif.

Dear Editor:

It happened recently at the close of the service of worship in a church I was attending. The congregation was singing the last hymn and doing very well, thank you, especially when one noticed that it was a highly intellectualized congregation who were not only the 'elect' but also the 'elite." Then came an abrupt infelicity through no fault of the congregation. The printed service sheet specifically stated that vv 1-5 of hymn 140 be sung. The hymn was the stirring one written by Frank Mason North. I quote the last stanza sung:

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;"

And that was where the congregation came in with the final Amen. But the remaining verse, printed outside the staffs of music, carried on the sung prayer to completion as can be seen by the following quote:

"Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the City of our God."

The infelicity was obvious and I found myself wondering why we have so many in our worship services. I make bold to offer a few possible explanations. The first is that in church we are too often the creatures of habit instead of the children of holiness. Take, for instance, the foregoing illustration of the custom in many churches of singing only the verses that are printed within the enclosure of the music staffs.

Another custom, prevailing in many church schools, is that of omitting the third verse of every hymn.

A third cause of infelicity is that the choosing is often left to the choir director. For my own part I think that it should be a matter of great importance to a minister that he should select the hymns to be sung, making sure that those hymns are an enhancement of the ideas and ideals which he wishes to inculcate into his congregation. By doing this a thoughtful minister can see to it that the hymns chosen contribute to the evangelical purpose of the service, to the ethical content of the service, and the aesthetic pattern desired.

Therefore I counsel all my fellow ministers to choose their hymns well, so that they be free from all infelicities and infidelities. Choosing hymns for a worship service should be more than a matter of convenience; it should be an expression of one's Christianity.

FRED SMITH

Piqua, Ohio

Dear Editor:

John DeBoer's article, "Our Fleeting Pastorates," was quite interesting. Without accepting the implied thesis that extended pastorates are the ideal, (certainly documentation could be found for the value in some instances of what we might call 'hit-and-run' pastorates), I would like to suggest two other contributing factors to this practice.

First, all too often, local congregations and/or committees work too quickly in securing pastoral leadership, obsessed with an apparent feeling of impending extinction each moment they are without pastoral leadership. The result is that after a hasty weeding of available names, the first person who will bargain is called.

Second, take a tour of your association and look at the parsonages provided for the ministry. You may be surprised to discover the high percentage which are relics, particularly unsuited for satisfying family life either by design or location, and are haphazardly maintained.

Perhaps, as someone has suggested, the minister should be given a choice between the parsonage and an adequate rental allowance with which he could provide his own dwelling.

Cordially yours

GERALD W. BROWN

Chaplain's Office
Mass. Correctional Institution, Norfolk
Norfolk, Massachusetts

Dear Editor:

Ward Knights' article about leaving the parish ministry struck a responsive cord on several points, but most importantly in the matter of parsonage life. I left the parish ministry primarily to undertake a project in writing, keeping a small institutional chaplaincy. Eventually the institutional ministry increased and I became a prison chaplain.

Looking back on this period of five years since being in the parish ministry, I think that having our own home is as important as anything that has develop in this experiment. In the institution ministry there are satisfactions denied the parish minister, but the latter has so that we lack. The determining factor f me, however, would now be the abil to have one's own home while in t institutional ministry.

Fortunately there are ministers and th wives who enjoy the many satisfactio possible in parsonage life. If this were n so the outlook for ministerial leadersh in our churches would be less than hop ful.

Yours sincerely,

ROBERT L. DUTT

The two articles which follow indicate that Chaplain Dutton is right in the judgment expressed in his final paragraph. ED.

"WHY I'M STAYING IN THE PARISH MINISTRY"

by WILLIAM T. SCOTT, JR.*

NEVER HAVING UNDERGONE psychoanalysis, I'm not sure of the subconscious motivations for my remaining in the parish ministry. Undoubtedly the desire for status, for power, and the like are present. Surely there may be even more subtle and demonic reasons. Nonetheless, there must be *some* place for those conscious considerations which a person works out in his own day to day life in the parish. Following, then, are some of those reasons.

1. *I enjoy my work.*

If pushed to an admission, I should have to confess that there is nothing *in general* that I enjoy about the ministry: not preaching as such, nor calling as such, nor counseling as such, and certainly not meetings as such. I am not even among those who can honestly say that they like to work in general, or that they like people in general. But translated into specifics comes the true "romance of the ministry"—*this sermon, this person, t meeting.* Here is the source of the pray of thanksgiving which at close of day c say: "I thank thee for the work I a enabled to do and the truth I am p mitted to learn."

2. *I am a Congregationalist.*

I mean that I believe the church serve is a Church of Jesus Christ. I me that "St. John's by the Gas Station" is t "whole Church of God writ small." mean that to it belongs all the prom and all the demands of the Christian fa I mean that to *this people* Jesus Christ Lord, and that it is this "little flock" which he purposes to bring his Kingdo

What this says about the "wider m istries" and the "institutional ministrie I am not sure. But as a Congragational I am sure about the local church. It is frontier ("that part of a country faci another country"): a facing of the Kin dom. An outpost it is not, though from

*Mr. Scott is a CC minister in Durham, N. C.

come those who man the outposts and in many instances the money which supplies the outposts.

Two foot-notes may here be appropriate:

A great deal is said today as in previous years about the "gold-fish bowl" of the ministry—neither he nor his family have privacy, freedom, or fun. To tell the truth, though my parishes have been most "liberal" and "tolerant" regarding the aberrations of their minister, I have been grateful for the degree of pressure and discipline which has been present. To some extent, in other words, the parish makes its minister behave—at least keeps him in something of the strait and narrow. But this is as it ought to be! Certainly, the discipline of love ought to extend to the ministry.

And now a word about money. Another year or two and we hope to be broke. That is, we hope that the money we spend will be ours and not the bank's. I cite this only to show that as regards the stereotype of the poor parson, I guess I fit it. Now to the point: to hesitate to speak "the truth" at canvass time for fear of financial reprisal is to misunderstand the nature of the Church. The members of "my Church" will still be members when it is no longer "mine," and they will still be contributing to it. (Incidentally, a good way to cease worrying about this is to make the Church budget large enough with contributions to Our Christian World Mission so that the percentage going to the parson gets correspondingly smaller!)

3. *I feel needed.*

Maybe I'm awfully thick at this point. My name may soon appear in the "Fired" column of the *United Church Herald.* Nevertheless, I feel needed.

At the risk of engaging in romantic drivel, I'll elaborate. I have been absolutely amazed that sometimes people on the point of death have recognized me when they have not given even a glimmer of recognition to those far closer to them than I. What does this say? That despite all his limitation, weakness, and sin, the minister stands in the minds of his congregation as a servant of God, a servant whom they recognize simply because of the God they hope to recognize, whom they have served in faith and in the Church.

But not only is the parish minister needed at the point of death or in the extremities of sickness (and this is why I can't forsake the parish for a hospital) but all through life. The people need and want a minister. For some it is a healing ministry, for all it is a prophetic ministry. But for all, there is a need for a ministry—a professional bound by vows of ordination and installation. In my installation, the people of this Church said in effect: "We take you to be our minister."

I'm staying in the parish ministry because I enjoy it, because I'm a Congregationalist, and because I feel needed. What more can a minister ask for in a job?

There are varieties of service: the parish ministry, the wider ministries, the institutional ministries. We do not serve God by attacking the one nor the other, but in his grace we are called to fulfill the ministry to which we are committed.

Dietrich Bonhoeffer said it this way: "A pastor should not complain about his congregation, certainly never to other people, but also not to God. A congregation has not been entrusted to him in order that he should become its accuser before God and men. . . . Let him do what he is committed to do, and thank God."

WHY I'M STAYING IN THE PARISH MINISTRY

by JAMES C. MEAD*

A RECENT DECISION to accept a call to another church rather than consider seriously an inquiry about an administrative position tells me I have more than "accepted a call." I have made the decision to stay in the parish ministry. Two or three other opportunities to leave the parish ministry have been confronted in the past twenty-five years and only once did I succomb to these beckonings from 'outside.' This one time was during the war when I accepted a joint invitation from the American Friends Service Committee and one of our national boards to perform a special task for two years. I was eager to get back again to the grass roots of the ministry.

Early in my ministry psychiatric counseling loomed up as an attractive specialized ministry. At another time not many years ago some one asked me why I did not enter the Council of Churches ministry. But, while I consider that field of great significance to the Kingdom, I could not get excited about it when I compared it to the parish ministry. It too, like the chaplaincy, teaching, missionary tasks, and denominational positions, is dependent upon the basic health and vigor of the local church, its congregation and its minister. So, now, for the first time I'm pausing to put down the reasons why I'm staying in the parish ministry.

FIRST, I BELIEVE IT TO BE the most normal, natural, and inclusive ministry of all. A man receives intensive graduate training and is thus equipped for his task as is any other professional man. He marries and enjoys as typical a family life as any other person. His being in a public position is no more detrimental to the well-being of his family and himself than that of the politician, school teacher, lawyer or insurance agent. And the a vantages form a list far longer than a other occupation. The minister is pri ileged to live in relationship with perso of all ages, vocations, interests and leve of maturity, both in the church and t community. No day is like the last on Each day brings fresh stimulation. Eve day is an adventure full of persons wh help the minister discover himself an his role as he in turn helps others understand their life purposes. He pro ably receives no more in compensatio than the average income of the membe of his congregation, but that ought to b enough. If it is not he ought to talk over frankly with his cabinet whose mem bers will in most instances be considerat

SECONDLY, I AM CONVINCED there is n other ministry as free from the pressure of tradition, authoritarian institutionalism and economic-political dictation as th parish ministry. Church members usuall wish their minister to speak his mind sincerely and intelligently, on all th issues of the day as they come within th orbit of the Christian ethic. If there i opposition to him he is close to it. N board or executive off in some distant cit is determining his fate. He knows ever critic personally, has visited in his home and he can go to him directly, find ou what his complaint is, and work thing out face to face. After voicing his con victions from the pulpit he can remain to discuss and resolve problems and issues as no traveling executive can do.

This freedom carries over into the min ister's personal and community life. He makes his own schedule. He is free to study in the early morning or late at night as he wishes. He can take time off for a family picnic after school some after noon. He can drop in to chat with the city editor, The Y.M.C.A. or Y.W.C.A.

*Mr. Mead is a CC minister in Mansfield, Ohio.

secretary, the president of the bank or the executive of the labor union, and know that he has never left his ministry for a moment. He can join other professional men in stimulating forums like those offered by the Torch International Clubs.

The minister in fact has no more impossible schedule than any other professional or business man. To be sure he must study and preach and counsel and attend planning sessions and serve on one community project or another constantly. This is as it should be but it does not make him out a chore boy or a weary servant of useless enterprises. He is free to make choices. Much of the administrative load of the local pastor (the organizing of groups to fill real needs, the raising of the budgets, the care of the church property, and the representing of the church in denomination and community) can be done by capable laymen and laywomen and often done better. That can be their ministry, and the minister ought to encourage them for other reasons than that it relieves him of such duties. A minister has all the time there is, and a proper defining of his role can make him a happy and effective person.

THIRDLY, I AM PERSUADED that there is no other ministry where the need is greater and which calls for more creative and couragous pioneering. What an adventure it is to be ministering to congregations where members are awakening to the need for true religious expression and the deepening of spiritual insights as they face the threats of personal disintegration and social catastrophy! There is no question overlooked by laymen searching for answers. One of the most rewarding experiences in my ministry has come within the last year. A few lay delegates returned from a retreat to form spiritual growth groups. The men have met at 6:30 a.m. Wednesdays, had coffee and rolls, and spent an hour of study, discussion, and prayer before going on to their daily tasks. Also a number of women have been meeting each week at an early afternoon hour for similar searchings and sharings. A pastor is much more aware of people's needs as a member of such groups, and the laymen are made more conscious of his desire to guide and be guided.

It has been my practice to call upon all members, men and women, at their place of work, outside as well as in the homes. How obvious are the needs of people who must meet the pressures of quotas and competition, and the temptations to serious compromise and actual dishonesty which business provides every day. At board and committee meetings the awareness of their real needs is forthcoming as minister and members discuss missions, Christian education, family life, stewardship, worship, and prayer. There is genuine struggle of soul when costly preparation for a possible war of annihilation is contrasted with the meager benevolence budgets of the last twenty-five years. When laymen and women actually seek the meaning of life for themselves where they live such discussions can be highly disturbing but also richly fruitful.

The adventure of pastor and people in the local parish is specific and crucial, and puts them on the frontier of Christian responsibility. What minister could resist such an opportunity!

A DAY OF PRAYER FOR THOSE IN MILITARY SERVIC

On April 14 the Joint Commission on Church and Ministry of the General Synod of the United Church of Christ passed the following resolution: "Recognizing that many of the two million five hundred thousand American men and women in the Armed Services serving in sixty countries come from our churches, and that the Church feels a sense of responsibility for their spiritual nurture in their time of absence, the Joint Committee on Chaplains recommends that the Joint Commission approve the designation of a Sunday near Veterans Day, November 11, as a day of prayer for service personnel for observance in our churches . . ."

The day selected is November 15. This offers us an opportunity to take a day that has become traditional in American life—and often without meaning—and give it renewed significance. Each minister with his board of deacons must find his own way of doing this most effectively. Methods that have been suggested are: Asking someone in military service to share in the worship in some way; listing on the calendar the names of those in service naming the countries where they are stationed; using a litany of prayer for these (an appropriate prayer hymn is No. 237 in the old Pilgrim Hymnal); centering the Pilgrim Fellowship meeting around a discussion of young people and military service.

The following article and prayer will, we hope, inspire further thought and planning for this day of prayer.

—RICHARD P. CARTER*

*Mr. Carter is Chairman of the Committee on Chaplains of the C.C. Commission on the Ministry.

THE PROBLEM OF SELF-IDENTITY IN THE ARMED FORCES

by ROGER F. HILL*

I. The Completeness of Corporation.

The problem of self-identity is real to any one entering the Armed Forces. In most cases, coming into the Service marks the first cleavage from those socio-cultural units and institutions which have contributed to the development of the self and its distinctiveness. The break is both swift and clean: the head is literally shaved, the clothing is a uniform, which allows no deviation, a "dog tag" and serial number complete the transformation from Joe the civilian—to Joe the Serviceman.

All of those small possessions, both internal and external, idiosyncracies which were a real part of the individual, are apparently washed away. Even his name, by which he has been identified for years, is seemingly no longer a part of him. He hears himself addressed as "Mac," "Sailor," "Boot." And thus he is confronted, perhaps really for the first time, with what is known as a threat to his self-identity. He is no longer Johnny Jones, who lives with his parents at 123 Sunset in Centertown, Ohio. He gets the feeling the others look at him as if he is just a "nobody"—a Thing to which things are done.

Any Chaplain who has served with one of the Recruit Training Commands can testify to the effect this metamorphosis from civilian to serviceman has on many of our youth.

"I can't take it Chaplain," is the old story. "I want to go home." Home is the place where one is known and accepted; where one finds relatedness with those who count. "At home I am what I am." "At home I count and have personal meaning, but not here."

Many of us tend to toss this off as homesickness, and so it is, but it should not be taken lightly by outsiders. To lose one's sense of belonging and identity, even for a little while, is traumatic for all of us and dangerous for some.

II. Self-Identity in Vocation.

Another area of tension, in terms of self-identity, arises in the sense of vocation; having a job which one can do well, and the feeling he is significantly contributing. This must in many cases be pushed aside, because the needs of the service come first. Of course, every effort is made to match the talents and interest of the individual with the needs of the service, but when a conflict occurs, one must be prepared to surrender himself and his immediate likes and dislikes, his hopes and desires, to the good of the whole.

Self-identity in terms of "me and my future" also comes into a state of tension when men come into the Armed Service. "I have no future," is the cry of many young men, "I am a pawn being pushed hither and yon." "If I do have a future which I can carve out for myself, it will have to begin after I have served my hitch."

Nothing is so important in maintaining the feeling of protecting and enhancing the self (and thus identity) as having the opportunity of personally choosing future goals and having the avenues available of pursuing them.

III. Marking Time.

And so the years serving their country in the Armed Service is for many a trying time. Far too many have the mistaken notion that they are "spinning their wheels" while in the service. They feel as

*Chaplain Hill is a Congregational Christian Minister serving in the U. S. Navy.

if their future is really not a part of themselves in the here and now, but lies at the end of their obligated service. When this attitude and outlook is manifested in a man's life, he becomes no more than a cork, drifting with the current and tide of time. He has lost the guiding star that gives day to day living real meaning and worth.

The biggest pressure which is exerted upon the individual in so far as self-identity is concerned, is the pressure of conformity to both official and social standards. Military people are required to dress, behave and perform in accordance with current regulations and traditions. To live up to this standard and at the same time maintain a constant, enduring and meaningful picture of oneself is no mean task, esepcially for a young man of eighteen or nineteen years.

IV. Security in Regulations.

But military regulations and traditions are very helpful in that they offer the only given security in life for many. They set a high standard of conduct, cleanliness and discipline which serve as goal posts and side lines for living while in the service. For many young men and women, having the regulations read and explained to them gives them for the first time prescribed limits and standards of conduct which were lacking at home, and they feel secure for the first time. They know what is expected of them and the consequence forthcoming if these regulations are betrayed.

Back to the problem of self-identity and conformity; these group pressures are both a source of help and a springboard to oblivion. In many cases, and in some areas of life, group pressures and the accompanying desire to c o n f o r m builds up within the individual values which were never there before; such as loyalty to others—the importance of team work—learning to sacrifice minor hopes for the good of the group.

In other cases conformity has a sh
ing effect. Coming from a middle
home and neighborhood, the young
has developed a fairly adequate pic
of himself and was able to adjust to
assimilate most that came to him
his homogeneous environment. But
had not been tested—had not been fo
to stand alone and be counted—until
ing into the Armed Service.

Perhaps for the first time he sees
experiences behavior of others that se
to arise from both extremes of the m
continuum. He sees principles and va
which were upheld at home being thr
in the gutter and trampled upon.

V. What Standard?

The pressure and temptation is
strong to surrender one's values and p
ciples—not to the highest, but to
lowest standards of the group. The p
lem of achieving and maintaining a s
of identity for the young person in se
is no different from those in civilian
with this exception: in the service o
forced to come to terms with the prob
and himself quicker than are his civi
friends. It is when one finds himself a
in a strange and sometimes seemi
hostile world that the problem intru
with a tremendous impact.

Because many young people come w
too immature an organization of identi
tion they attempt to resolve the situa
and thus protect and enhance themse
in one of the following ways:

1. Some, of course, will attempt to m
their problem by fighting or resis
the "system" thereby maintaining (
hope) self-hood, only to find
that this just doesn't work.

2. Others find s e c u r i t y in obscur
choosing not to be noticed, and
tempting to retreat from reality
mental and emotional regression
thereby maintaining the self-ident
inadequate though it be.

3. Many feel that only by surrendering their identity to the group can they maintain and enhance their self-identity. "Become one of the boys"—accept their standards, morals and patterns of behavior. Little do they realize they are selling their souls for less than thirty pieces of silver. To be accepted and yet maintain one's own identity is the real problem for young people in the service.

4. There are those, however, who are better prepared and see an opportunity of personal growth and development. New horizons are opened up to them professionally, socially and personally.

Those in the fourth group came into the service with a well-defined self-picture and it was adequate in that it was able to adjust, without major threat, to the slings and arrows of military service.

VI. The Job for the Church.

It seems to me that the local church could do a great deal in assisting our youth in preparing for the military service in reference to this problem by:

a. Instilling within the young person a deeper meaning of the concept of being a *child of God*. This seems to be notoriously lacking in our youth of today. They may pay verbal homage to this idea of being a child of God, but are not committed to it for themselves.

b. Following this, the young people need a broader sense of identity. They must feel a relatedness and a one-ness with God and man in general. Or, to put it another way: the church should assist them in acquiring a broader world view.

c. Far too many young people are materialistically oriented in so far as personal worth is concerned. They have a feeling that if they are given menial tasks they are not doing a worthwhile job, and therefore they are worthless. They need to understand in a new way that individual worth is intrinsic, God given, and not a commodity derived from what one does, but what one is.

In essence, I am saying that our churches need to concentrate on a Christian nature of man in teaching our youth.

d. I have the vague notion that we have been so concerned with being person-centered in our approach to young people, that we have negelected the real, ultimate focus—namely, God. I don't believe we need to hedge and sneak God in through the side door, as many youth programs seem to do—but rather present God with a forthrightness, and the young people will accept Him.

I have noticed that the young people with whom I have talked both in class and in private, are seeking, indeed yearning, for a deeper, more profound foundation upon which they can place their lives and themselves.

They feel their past has been lived in too narrow a circle. They have not been confronted with the total universe and thus are not capable of seeing themselves in it.

And this must be done if we (both civilian and military chaplains) are to assist our youth in developing and maintaining a healthy self which will serve as an adequate point of departure in life.

We have the product, our Faith in God; we have the market, our hungry youth; and I trust we have the "know-how."

PRAYER FOR THE ARMED FORCES

by MORRIS C. MCELDOWNEY*

O LORD, OUR HEAVENLY FATHER, Almighty and Everlasting God, thine is the kingdom and the power and the glory forever. We worship and adore thee; we celebrate thy divine majesty; we praise thee most of all for sending thine only begotten Son into the world to follow the way of faith and duty that he might be obedient unto death, even the death of a cross.

We are bitterly ashamed that again on this day we must confess that we have disobeyed thy simple commandment to love one another, even as thy Christ loved us and gave his life for us. We have withheld from thee, O Christ, many services of love, in that we have withheld them from the least of these thy brethren with whom we work and live.

We remember before thee this day the men and women in the Armed Forces of our nation. Endow with unfailing strength, we beseech thee, the soldiers, sailors, and airmen who have given themselves to the nation, to preserve for us this goodly order of freedom in which our life is set. Make thy Presence known to them in the many places and the several duties where they may be called; strengthen them for sudden crisis; protect them in peril. We pray for thy servants the Chaplai who minister thy Word and Sacrament those separated by the call of duty in th remote places of the earth. Forbid th we accept their duty without gratitude, gain from their sacrifice some unearne freedom from our own struggle again this world's evil.

Almighty God, who dost hold us account for the use of all our powe and privileges, guide, we pray thee, th people in the exercise of freedom a civic duty, that by diligent action a vigilant concern the rights of all thy chi dren may be protected, and thus th pledge and promise of thy kingdom c this earth may be fulfilled. Continue th blessing upon the United Nations, th all peoples in every city and nation ma work together in mutual trust and hel fulness for the common good and for th glory of thy Name.

Most merciful Father, we bring to the the loneliness of prisoners and exiles, th ceaseless fears of the persecuted, the pai of the sick, the fatigue of the weary, an the sorrow of all who mourn. Hear us f those whom we name silently before the praying thee to supply all their need. I the Name of Christ our Lord. Amen.

*Mr. McEldowney, a CC minister in Springfield, Mass., was for many years a chaplain in the U. S. A Force.

SUMMER OPPORTUNITIES FOR PASTORS

Our communion is concerned that summertime shall be a time of renewal for its pastors, renewal of body and soul. Every agency concerned with the ministry is actively engaged in one or more programs calculated to meet this need. Space limitation precludes the possibility of listing the many convocations, institutes and camps held under synod and conference auspices, but we publish here a few accounts of activities carried on by national agencies. We hope that many readers of these pages will thereby be encouraged to make plans next summer to avail themselves of opportunities for study, inspiration, fellowship, recreation and travel. A tired church is often tired with the weariness of its pastor, and the refreshment of the pastor can lead to the renewal of the church.

THE LA FORET AND DEERING SCHOOLS FOR PASTORS

by STANLEY U. NORTH*

THE SUMMER SCHOOLS for pastors constitute, in the minds of many of their alumni, one ofthe finest services offered by the Board of Home Missions.

The western school was the first one to be organized, and it began at Sylvandale, Colorado, being later moved to La Foret, Colorado Springs. The objective was to serve the local church by strengthening the pastoral ministry. There was, and has continued to be, a four fold emphasis:

1. Lectures in theology, Bible, religious education, care of the parish, worship, counselling, homoletics and speech.

2. Uninterrupted opportunity for serious study.

3. Worship.

4. Fellowship.

The response was enthusiastic, and a second school located at Deering, New Hampshire, was esstablished to serve the area east of the Mississippi. Over the years more than 1,500 men have attended the two schools, attracted by outstanding faculties including Richard Niebuhr, Wilhelm Pauck, Albert Outler, Julian Hart, Walter Horton, Truman Douglass, Douglas and Mildred Horton, Hugh Vernon White, Nels Ferre, Allen Wehrli, Roger Shinn, John Knox and many others.

Ninety-two pastors were present at the two schools during July of 1959, twelve of whom were from the E and R Church, the rest being CC. Twelve wives were also present.

On days off the Deering School made pilgrimages to Congregational and colonial shrines of New England and to the White Mountains. The La Foret School attended the opera at Central City, the San Francisco Ballet at Red Rocks Theater, and made trips into the high Rockies.

Both schools are characterized by intensive study, vital worship, richness of fellowship, new and rewarding experiences at the levels of history, nature and art.

The Deering school meets for three weeks, and that at La Foret for four weeks. The Board of Home Missions pays transportation in excess of $15.00 and provides board and room for pastors in attendance. Applications for the 1960 schools are already beginning to arrive.

*Mr. North is General Secretary of the Division of Church Extension and Evangelism of the Board of Home Missions (CC).

MINISTERS' FAMILY CAMPS

by CHARLES W. SCHWANTES*

WHAT ARE A MINISTER'S NEEDS vacationwise? The opportunity to get far enough away from his parish not to be called back on somebody's whim, facilities to satisfy the recreational needs of all members of his family, whatever their ages or interests, a setting that inspires and invigorates, spiritual and mental (along with the physical) renewal, opportunities for doing things together as a family, rest and relaxation for the wife and mother, and all at a budget price!

"They said it couldn't be done . . ." but somebody, namely the Commission on Church and Ministry of the Evangelical and Reformed Church, has for the past several years made just such vacations possible for about seventy-five ministers' families each summer. This summer, 1959, Ministers' Family Camps were held in three locations: Blowing Rock, North Carolina; Dunkirk, New York; and Estes Park, Colorado. There are no geographical boundaries to hamper the minister's choice. They come from Iowa to North Carolina, from Missouri to New York, from Pennsylvania to Colorado. Thus a grand mixture of persons from many localities comes together for five or six days of unusual fellowship.

The camp schedule is flexible and uncrowded, and allows for the needs of all kinds of families. After a leisurely breakfast, the campers participate in group activities during the morning—lectures and discussion for the adults; games, hikes and other recreation for the various age groups of children. The afternoons are generally free for families to do things together, since all three camps are held in beautiful vacation-land settings, there are hikes or drives to take and scenic spots which are "musts" to visit. Usually groups of families do these together, but the mavericks who want to scale that mountain peak or lie in the sun and rea a book are free to do just that.

After the evening meal (which moth did not have to prepare!) everyone joi in vesper worship led by campers. (Som camps begin the day, also, with grou worship, or provide material for worshi by family groups.) After the littlest chi dren have been put to bed, another ou standing lecture brings the adults togethe who especially appreciate lots of time t question and discuss. The older childre usually prefer free play (ministers' chi dren appear to value such lack of a imposed program above all others) an the day may end with a general recrea tion period for all who are still awake.

The heart of the Ministers' Famil Camp is the sharing done by the visitin leaders, outstanding men from fields o ecumenical service, or seminary faculties or specialized ministries. Blowing Rock for instance, welcomed Martin Niemoelle to its staff in 1958 and Cecil Northcut in 1959. Usually three lecturers are pres ent for each camp. They are chosen s that they can present three quite widely differing areas of concern, all of which are important to the ordinary pastor i his always-extraordinary parish. Biblica studies, counseling, evangelism, the World Church—these and many other concern are presented by men who are scholars and experts in their fields. Thus the Min isters' Family Camp becomes a very rea in-service training group for the pastors who avail themselves of these opportuni ties. And the ministers' wives are equally eager for this kind of mental and spiritual food.

In some instances special leadership is provided for the children's activities. In other cases the women campers arrange a schedule for supervision which frees each person for some of the lectures. The ideal would probably be to include on the staff

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one or more persons to work with the children during the morning period. At the Colorado camp, held on the YMCA grounds, children are able to avail themselves of special facilities provided, such as horseback riding.

ALL THIS AND solvency, too? To make this kind of summer experience possible for its ministers and their families, the E & R Commission on Church and Ministry underwrites the camp program costs (lectures and administration) and pays half the room and board for all persons attending. The campers provide their own transporation and pay half their room and board. In some instances Synods also give some assistance to individuals. The fact that church and "Y" camp grounds are available for such groups also helps hold down expenses.

Ministers, like everyone else—and perhaps more than most others, need a summer vacation experience that truly recreates the whole man. He and his family need the fellowship of like-minded, understanding persons, in a situation and setting free from strain and pressure. Each year more ministers are discovering all this at the Ministers' Family Camps.

THE EXPERIMENTAL SUMMER SCHOOL FOR MINISTERS ON SABBATICAL LEAVE
At Lancaster Theological Seminary

by WILLIAM K. LAURIE*

THE SUMMER SHOOL FOR MINISTERS held at Lancaster last summer was a rich experience. Launched as an experiment through the cooperative efforts of the Evangelical & Reformed Board of National Missions, the Commission on Church & Ministry, and the three Evangelical & Reformed Seminaries, it called together 37 men from 15 states. The men varied in their length of service in the ministry from five to thirty-two years and were graduates of eight different seminaries.

From the very outset the atmosphere was one of serious study. Courses were offered in Theology, Bible, Counseling, and Sociology. Each man was required to take for credit one course in the biblical or theological fields and one course in the counseling or sociology fields. In addition, each man audited a third course selected from the remaining two. Very quickly the professors demonstrated their intention of placing this study upon the master's degree level. Their teaching was of high calibre and the outside assignments were heavy for us who had not been engaged in such disciplined and structured study for a number of years. And yet, almost immediately the change became a thrilling one. Books were being read, quite apart from the nagging search for sermonic material, lectures were being heard which went far beyond the inspirational retreat-type address (which is all we so often have time for) and the five-week period set aside for this purpose added a kind of substance of its own in the psychology of leisure it lent to our study.

One cannot, in so short a span as this article, give a very detailed account of the material which was presented, the books which were read, or the term papers which were written, except to say that each man spent thirty hours in class for each course, read at least six books, wrote at least five papers, and took at least one final examination. But one can point up the major values which the group as a whole listed in a final evaluation session.

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We have already noted the thrill of entering again upon disciplined study, and this was high upon the list of values. But first upon that list was the fellowship, really the *koinonia.* Nor is this to use these words as loosely or as facetiously as often they are used among us, for there was a community of acceptance and love which developed at Lancaster. Partly, this was because we were living together twenty-four hours a day, and partly, too, this was because we were all engaged in common task, wrestling with the same thoughts, and studying within the same disciplines. But beyond these things, there was the strange sense of the Presence of the Spirit, in the subject matter we were absorbing so that we were constantly being pointed to Christ, and in our personal relationships so that a real approach was made to that unconditional acceptance of one another, so basically foreign to our natures, and yet so reflective of the Spirit of our Lord.

The other major value which the men at Lancaster felt was the experience of self-evaluation. We all seem so adept at digging our own ruts of theological or Biblical "I-segesis," pastoral or parish paralysis, that it was refreshing to evaluate ourselves and our ministries again. Further, it was refreshing to know this evaluation based on something more solid than that which the denomination's promotional literature or campaign brochures inspire us to do. This experience of self-searching was refreshing because this was *not* what we were there primarily to do. It rather was a spontaneous accompaniment to our other studies. In theology—for example—we confronted the fruits of modern Biblical study in defining the Church and the ministry. And rather than finding this some ivory-tower exercise, we discovered that "theology is the repentance of the preacher," for we found that everything we have been doing and thinking and saying was profoundly called into question by the implications of actually placing Christ at the center of the Church.

For the men in Biblical studies, the accompanying evaluation was that of th current preaching. The number of s mons which will be preached this f from Luke—Acts will be many, I'm su but more important than the text sou will be the return to textual study, expc tion and teaching within the process preaching.

Equally important, with these "pure disciplines, was the self-evaluation of c work as pastors. The pastoral counseli course, with its give and take in semi situation, opened to each of us, not alo the thrill of the pastoral ministry, but al its dangers. How tempted we are, ev unconsciously, to play God, to manipul those who would look to us for guidan to hinder them while at the same tim we *think* we are seeking to help the Thus as theology and biblical studies we found to be the repentance of the preac er, pastoral psychology was discovered be the repentance of the pastor.

Finally, there was the sociology of t parish and the awakening challenge whi it brought to see the ministry of o churches not only from the viewpoint Church-centered programs, but more i portantly from the viewpoint of our co munities and their needs. How good it to be reminded in such a systematic wa that our Women's Associations, Laymen Fellowships and Youth Fellowships ju *may not be enough* to bring the messa of our Lord into the lives of our co munities. Thus sociology became a di cipline to cause repentance too, the pentance of the church programmer.

Thus were the key experiences Lancaster *koinonia,* discipline, and repen ance. All that was consciously structure was the instruction, but the Holy Spiri working through us all, added thos things which made the whole experienc even more profound than most of us ha dared to hope. Next year it is all hap pening again, this time at Eden. I hop many more of my fellow pastors have th opportunity to attend.

BRITISH/AMERICAN MINISTERIAL EXCHANGE SCHEME

by DOROTHY J. BIGGS

The editor has invited Miss Dorothy J. Biggs, Assistant Secretary of the International Congregational Council, to contribute the following piece for the information of all ministers of the uniting communions of the United Church of Christ. While exchange opportunities are not unlimited in number we take this opportunity to inform our ministers about the program, and, particularly, to assure E and R ministers that they are as welcome as CC ministers to apply for them. Many ministers who have participated in this program count the summer exchange as one of the high points of their whole ministry.

The International Congregational Council, in co-operation with the Congregational Christian Churches of America, has assisted in making arrangements for a number of exchanges each year between Congregational ministers of the U. S. and Britain. The purpose of these exchanges is to promote understanding and good will between the people of our churches. Experience has shown that the links of fellowship, forged initially by the exchanging ministers, extend far beyond the two families concerned, become real and lasting links between the two church fellowships.

Applications from ministers of the United Church of Christ are received through:—

Rev. Nathanael M. Guptill
287 Fourth Avenue,
New York 10,
New York,
U.S.A.,

who will send the necessary blanks requesting information for the Selection Committees. Similarly, applications are received in the London Office of the International Congregational Council, and preliminary arrangements are made through these two central offices.

At an early stage information regarding a specific exchange possibility is sent to the applicant for consideration. If he is interested to go further, the detailed arrangements about dates, duties involved, remuneration, housing, etc., are then taken up as a matter of personal agreement between the two men concerned.

For the guidance of those interested, exchanges usually range in length from one to three months, and are almost always over the summer vacation period. Although this limits the experience that each may get of active church life, it is agreed that it is easier for most churches to release their minister from his duties at this time rather than through the busy Fall and Winter sessions. The parsonage is left on each side for the use of the in-coming man and his family. If, as happens only too often for the British minister, he travels alone, it is usual for the church to make other arrangements for his accommodation.

With regard to finance, an arrangement whereby the two salaries for the period are pooled and then shared equally, has been found to work well. Trans-Atlantic transportation costs are the responsibility of the ministers concerned. It perhaps should be said that salaries for ministers in Britain are considerably lower in relation to the cost of living than in the U. S. Hence transportation costs take a far higher proportion of the British minister's salary, making it difficult for him to bring his family or afford the cost of travel beyond the New England area. We, therefore, ask if ministers, desirous of an exchange from areas beyond easy reach of New York, will consider giving some assistance towards transportation for the incoming man from the port of entry.

In the past we have found it possible to arrange up to ten exchanges in any one year. There are a number of British applicants still awaiting opportunities in the U. S. for the summer of 1960.

THE SEVENTH AGE

At the rest home, the patients sit spinning
Within their individual cocoons.
My heels click-hollow click-hollow at evening
When fair nurses minister by teaspoons.
Nothing stirs but the current reverie,
Quiet quilted talk sewing up remnants
Of suns that drowned, clouds that fell on the sea,
Lucky sinners at peace, buried like saints.

The deep cut visions hold on to their light
When dark shades go down and the five windows
No longer say what wild weather rages.
I make my visit to have them recite
By the last inner flare what the windows
Told them on their trip through seven ages.

—Joseph B. Axenroth*

*Mr. Axenroth is a CC minister in Attleborough Falls, Mass.

THE SOUTHERN MINISTER AND THE RACE QUESTION

by GAYLORD B. NOYCE*

THIS BRIEF ESSAY treats the race question from a standpoint of neither sociology nor theology. It attempts rather to consider the very practical steps toward less segregation which are conceivable in our southern churches, with examples which may be of interest and use elsewhere as well.

You can't always blame a minister for not speaking prophetically on the race question in a southern church. There are other values which he honors by his silence—the numerical prosperity of his congregation, the welfare of his family, the virtue of harmony in the church. What can be blamed is a false estimate of the relative importance of these values. You can justly accuse a minister and a local church when so crucial an issue is bypassed with a self-interested estimate which raises up these other values beyond their right proportion and diminishes the need of prophecy to an occasional and oblique reference to brotherhood. This is the sin of most ministers in the South today. Far more could be done than is being done, while still recognizing these other values as important.

I

THE MINISTER MUST be alert to these opportunities lest they be lost. Here's one "f'r'instance:" A city starts a United Christian Youth Movement in the borderline South, with the feeling that it is important for all the church young people of the community to get together upon occasion. A wonderful idea—but through oversight those responsible send out the first invitations not to all the church youth groups of the city but only to the white groups. With a few meetings a tradition is established and it is a controversial problem to move toward an inclusive UCYM Council. Yet had inclusiveness been a policy from the beginning no problems would have arisen.

Here's another: An internationally known speaker is being sponsored on a preaching mission in a city. Say it is by a Methodist Church. The Board of the host church has already agreed (because of the speaker's insistence) that the meetings will be open to everyone regardless of race. But the committee in charge of publicity makes this oversight: posters and publicity are sent to churches of all denominations—white churches. But even the Negro Methodist church nearby does not receive publicity. The question arises later in evaluation: "Why didn't the Negroes of the community feel welcome at the meetings?" The answer is clear.

Or a Ministerial Association is integrated. The people of the city realize that it is and accept the fact. But a planning committee of the Association sponsors a "city-wide" special service and involves in the planning and leading of it only white ministers and laymen. The Negro ministers ask among themselves, "Is this gesture of inclusiveness a sincere gesture?" Yet the white ministers still wonder why their Negro brethren do not attend meetings more regularly.

Or here is a church a little more forward-looking. The people are ready to seat visiting Negroes anywhere in the congregation without discrimination. But when visitors come the minister treats them according to their race. Although he calls on all visitors to his church as a policy, he fails to call on Negro visitors. The church is thereby deprived of the

*Mr. Noyce is a CC minister in Raleigh, N. C.

opportunity for integration which might otherwise have come.

Or consider the fact that in the recent nation-wide survey of over one thousand of our churches, three-quarters of the key laymen did not know that the General Council has stated repeatedly as our goal: "A non-segregated church in a non-segregated society." This is not a matter of personal opinion or of "daring" preaching. It is a matter of reporting the facts which can be handled, in most situations, with calmness and directness, along with all the other facts that should be reported about national meetings of our churches.

II

In the above situations I believe practical and concrete steps toward an honest Christian witness and organization can be made without great sacrifice of membership or dissension within the local church. Another suggestion must be made, one with which there may be some disagreement. It is my belief that there is important opportunity for many churches to move forward with the prospect of some loss in membership and some painful disunity. There is not one of us who can tell the minister of another church when he should take this step, but certain it is that the threat of withdrawal by a minority should not constitue a veto in every case in our churches. Stagnation is the result of the adulation of harmony and the fear of all controversy.

The church I serve made this type of decision ten years ago, before I came. The question of non-segregated seating came up, the question of interracial meetings of young people, and the action of one committee in inviting a Negro speaker to a program in the church. The issues were complicated by personalities. Bitterness ensued. A vote supported the minister, and over the course of the next two years about one-third of the membership dropped away from the church.

The result? A new lease on life for the church because of a clearer conscience and the end of a split personality. Ma of those who withdrew had been ve weak in their support of the church the loss was not a crippling one. Actual the one-third who left were not lost the Church. They joined other church and still received whatever spiritual mi istry they had been receiving in t church they left.

This was an extreme case. Repo from most churches of the nation whi have moved toward inclusive polici suggest numbers that can be counte on your fingers in the withdrawal colun over such an issue. And at the same ti they report an increased depth and mea ingfulness in worship and fellowsh which has been well worth the "cos Certain it is that many churches could greater churches were they smaller f this reason. The question to be asked a church is not "Is it successful?" b rather, "Is it faithful?" and I do not me faithfulness to exclude a due concern f growth.

III

It must be said immediately that th kind of martyrdom must not be sought b a minister or a church with chips o shoulders. There are certain condition which must be met by anyone trying lead a church forward out of policies segregation-mindedness. A minister mu not approach the people of his congreg tion as if they were to blame for the state of mind. Wisdom will teach hi that it is something that they have i herited from their culture, and every ma to a greater or lesser degree is a sla to his upbringing.

One condition for such leadership faithful pastoral work. It is not al-ay easy to be fair and faithful in visitation with those who drag their feet. They too however, are those for whom Christ die It will be found that some of the mos vehement people on the segregation issu are actually neurotic individuals w h should be put on a pastor's "sick an

shut-in" list as readily as any of the physically disabled. This neurosis is a sickness which keeps people away from church, and calls can be made on them by a pastor expecting unhappy criticism, performing the pincushion—listener role as willingly as with anyone suffering from chronic pain or hospitalization.

Secondly, there is a statement with theological meaning which can also be made of progress in race relations: "There are certain things for which a person can not be educated; he must be redeemed." Applied to growth in race relations this means not only that this is such a deep emotional change for many individuals that the grace of God must genuinely work the change, but that in a more practical sense, many persons will not be liberated from their prejudices merely by knowing that brotherhood is right. Beyond that they must experience the freedom of interracial contacts and gatherings for themselves. This means that continually in our planning of church and public meetings we must be alert for opportunities where the whole community is represented so that more and more people will find that they can rub shoulders across the race line in a natural way. Said one white college student to another after attending a church school class I taught once in Raleigh: "I always feared that someday I would have to sit next to a Negro. But you know, there was nothing to it."

PREACHERS AND PANHANDLERS

by ARTHUR H. KOLSTI*

SOMEWHERE THERE EXISTS A moocher's map of the United States in which I am sure the name of my church appears under the heading of "easy touches" in the city of Indianapolis. If no such map exists then it must be that preachers provide an exceptionally good target for every variety of small scale con men and tricksters. Or perhaps I am just learning the hard way what more experienced brethren already know, that not all appeals for help are genuine.

Late one afternoon for example I received a long-distance call from an out of town lawyer, who explained that he was much concerned about the son of a client. This young man, a Negro recently converted from Roman Catholicism, was interested in entering the Congregational ministry. Since I represented the denomination of his choice, could we help him? He was being harried by his in-laws and by economic troubles. In fact, he was on the verge of leaving town to return to the deep South. This would be foolish for he was soon to be the beneficiary of the will of a late teacher. Could I prevent his leaving and help him hold on a bit longer? What appeal could be stronger to a minister. Here was a member of a minority group who needed a champion, a recent convert who needed to be saved from replapse into the Roman Church. I put on my armor and sped away to the rescue.

At the given address I found the young man with his wife and three children. He told his story in convincing terms, his conversation indicating intelligent familiarity with the church and the requirements of the ministry. After giving crash financial aid, I never heard from him again. Shortly, however, I discovered that at least two other ministers in town had been approached in the same way and with the identical story. Only the names of the denominations had been changed.

There have been other cases since then. Each had a story of trial and misfortune that would touch the hardest heart. Care-

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ful checking, however, has revealed each case to be fraudulent. Since then I have developed a simple procedure that has proved effective in making a quick appraisal of the truth or falsehood of an appeal. Ministers are especially in need of some guiding steps for an on-the-spot appraisal, for clergy are probably more susceptible to certain well phrased appeals.

The first step was to establish in our Board of Deacons a definite policy for the administering of relief funds rather than treating the Deacon's Fund as a discretionary fund for the minister. I have noted that the one element common to every fraudulent claim is that of urgency. The need is immediate, it is so presented as to preclude a moment's delay. Thus, our policy requires a period of investigation by two board members. When it becomes apparent that our rules prevent us from giving spot cash, the fraudulent person will generally leave with an air of offense and a few insinuations about our degree of Christian charity and trust in our fellow men.

Lest it appear that we turn away cases of legitimate aid, I hasten to add that the policy is never presented in a way that would offend a person honestly seeking help. Until such time as a cash grant can be made, the individual is offered food, lodging, or contact with a social agency as his need may dictate. A person in real need will accept these offers. The man who simply wants quick cash for dubious reasons will find excuses for not accepting alternative suggestions. I recall the case of a man who claimed he was stranded in our city without train fare. We offered him food and lodging in a local hotel until we could contact Traveller's Aid at the railroad station the next day. No, he could not accept such concern; fifty dollars would suffice. The only thing he would accept was a ride back down town. During the ride his conversation revealed an amazing knowledge of our city. This was quite extraordinary in a man caught between trains.

A second step we have initiated is the use of the Social Service Department of our local church federation. The department is an invaluable source of counsel and information. All ministers in the city are now encouraged to enquire with the department when they receive requests for aid. The names and instances of dubious persons are kept on file. The contacts of the department with regular social agencies provide a valuable vehicle for investigation and for extending help when the need is real. Many cities have such a service sponsered by the social agencies and available to churches.

Apart from "urgency" another sure sign that will alert the pastor to deception is a high degree of piety that smacks of "phoniness." The "I have been living by faith and prayer" approach is common. Forgive me if I sound cynical here but the use of the language of faith to deceive only arouses my anger. To make use of a person's finest sentiments, beliefs, and ideals for a fraudulent purpose is the lowest form of thievery. Perhaps its greatest offense is against those who have a genuine case of need. Once you have encountered such demonic deception, it is difficult not to turn cynical and look with jaundiced eye on all appeals.

I hope the above reflections may be helpful to those who receive calls for help, want to respond, and yet want to be sure that the appeal is genuine. Do others have the same problems? If so, how have they dealt with them? The readers of the Quarterly would like to know.

HOW TO SECURE A PASTORATE IN A CONGREGATIONAL CHRISTIAN CHURCH

by NATHANAEL M. GUPTILL

(This article and the one which follows are printed not only to help ministers in search of placement within their own tradition, but also to encourage the kind of pastoral "cross-fertilization" which must increase if the United Church is to become a united family.)

I. Is this move necessary?

Before we discuss the procedures by which a minister in one parish can become the spiritual leader of another we do well to lift up the prior question, "Why move?" Indeed, in the debate on the question, "to move or not to move," we venture to opine that the burden of proof must always be on the side advocating the move. Recent studies reveal that nearly two-thirds of our pastors have been in their present positions less than four years And to all who know how long it takes really to become the pastor of a people—with all that relationship involves in confidence established, tasks done, burdens borne, joys and sorrows shared together—it is quickly apparent that this simple fact can account for much of the low vitality of our churches. Nearly half our churches are in the throes of adjusting to a "new" minister, and are therefore still moving in low gear.

This is not the place to discuss the reasons for this condition. Some have to do with the nature of our mobile world, some with the small size of great numbers of our churches, some with the factors discussed in the article entitled "Tea and Hostility" by Gerald J. Jud, our new General Secretary for Evangelism (reprints available at 2c each), and some, unfortunately, are related to the sad fact that a too considerable minority of ministers are "status seekers" whose hearts are restless until they find themselves moved from St. John's to St. John D.'s.

Two steps could alleviate this condition a great deal:

1. Let the church establish a pattern whereby the pastor's salary is reviewed annually by a responsible committee—not just casually by the budget committee, but thoroughly by a small group who will confer with the pastor privately and report his needs in confidence to the budget committee each year. Every month a dozen ministers move from beloved parishes simply because they can't make ends meet, and then the parish has to raise the salary to get another pastor by an amount more than enough to have kept the former one. Many unnecessary moves could be averted if churches were awake to the facts of life where ministerial support is concerned.

2. Let the minister r e m e m b e r the "Acres of Diamonds" story. Many a pastor has roved mentally over the world in search of his spiritual fortune while the diamond mine God has called him to dig lies unopened and unknown beneath the sod of his own back yard. When a pastor has made up his mind that he wants to move too often he will then rest on his oars in his present parish doing as little as possible while his major energies are directed towards the goal of finding a new placement. The fact is that there is no parish in the world that could not use all the love and skill of the best pastor in the world. Our Lord served a church of twelve members. Even after the decision to move has been made it is good churchmanship to dig with might and main in the place where one is, making the very most of that opportunity. It has been known to happen in such instances that when the opportunity to move

did come it did not compare with the opportunity thus created in the parish formerly despised.

But all reasons for moving are not bad ones, and this *is* an article about moving. The student pastor who is looking for his first fulltime parish, the pastor of eight to twelve years' service who has "finished his task" where he is, the man of 45-49 years who seeks the major settlement of his life, the minister cut loose by a crisis, all these and more must find the right opportunity, and here are some "helpful hints" on how to go about it.

II. General observations:

The pastor-people relationship is unlike any other relatioinship which involves payment for services rendered. It is more than an employer-employee relationship. Beware of the church committee who would "hire" you to preach. The Scriptures are quite definite in their appraisal of "hireling prophets."

A pastor is more than a teacher of religion. This is the subtle difference between a rabbi and a pastor. The former is a teacher of God's law, ordained by a school; the latter is an apostle of God's Word, ordained by the Church.

So the pastoral office could be contrasted with all other human roles, physician, attorney, politician, and many more. With all these the pastor has things in common, but with all these his role must be contrasted more than compared. The office of a pastor is built out of shared faith in Christ and in one another in the church, and the glue that holds it together is affection. This kind of relationship is not often achieved by frontal attack.

If there is a general rule it is this: A minister seeks a church in the way that a woman seeks a husband. There is not space here to explain why this is so, but it is so. If you object to this simili then try another: A minister seeks a church in the way a candidate runs for his party's nomination for President of the United States. In all three instances the candidate wants to be elected. In all three instances the candidate strives to be elected. But in all three instances the candidate dare not reveal this because election will never come his way (or hers) unless the electorate thinks it has wooed and won a reluctant candidate.

A business executive serves as chairman of a pastoral committee in his church. In his business he employs many people. In his business he admires a young man with "hustle" who barges into his office and tells him just why he ought to be hired to do the most important job in the business. But if a candidate for the pulpit of his church adopts this approach this same executive will say to himself, "What's the matter with him?"

There are three general rules:

1. The search for a new pastorate must be carried on in such a way as not to injure the present pastoral relationship.

2. The negotiations must be carried on according to a procedure which allows the church to seek and the pastor to be sought.

3. The pastor must cultivate patience and allow great scope for the activity of the Holy Spirit, because, for better or worse, in any system except the Methodist, these things take time, often a great deal of time.

III. First steps:

The first act on your part is to write the Department of the Ministry of the Congregational Christian Churches (287 Park Avenue South, New York 10, N. Y.) stating that you want your dossier there brought up to date (or established, if this has not been done before). You will receive a Personal Statement Form to fill out in which you will have a chance to declare your desires and to list the names of people who are acquainted with you and your work. This in itself is no indication that you are seeking to move since

the Department often brings records up to date as a matter of routine.

When you have completed this first step a dossier describing you as a minister will be prepared which will be available to all Conference Ministers, to the Congregational Board of Pastoral Supply in Boston, and to others only under such conditions as may be laid down by the Directorate of the office. It will be sent to any church to which you desire to have it sent upon specific request by you.

If you request it you may receive the periodic list of "vacant churches," and if you state that you wish to move your name will be printed on the list of "ministers available for placement" which is sent in confidence to all Conference Offices.

Secondly, if you wish settlement in New England or in one of the Conferences served by the Congregational Board of Pastoral Supply (14 Beacon Street, Boston 8, Mass.) it will be well to enter into correspondence with that office, or, better still, to have an interview with its Executive Secretary. It will not be necessary for you to have a dossier prepared there if you already have one in the files of the Department of the Ministry since the Department's files are available to the Congregational Board of Pastoral Supply.

Thirdly, if your seminary has a placement service (and increasingly, seminaries are providing their alumni with help in this way), it will be well for you to register with them, also.

Finally, you should correspond individually with the Conference Ministers of the areas in which you might like to settle, telling them that your dossier will be available from the Department of the Ministry, and setting forth in concise and comprehensive terms your ambitions and goals in the ministry. This kind of personal testimony, together with the factual material provided in your dossier, will provide the Conference Minister with the knowledge he will need if he is to help you. (Addresses of Conference Ministers will be found in the Conference Directory section of the denominational Year Book.)

IV. Second steps:

It may be that the "first steps" enumerated above will suffice, and that the opportunity you desire will come your way in due time. As a matter of fact, this is usually the case.

But if you are eager (or desperate!—and we are well aware that that is not a joke) there are two other things that can be done:

1. Check the list of "vacant churches" and select those which you would like most to cultivate.

In this process it is well to be wise. It is a fact that many of the best ministers are inclined to undersell themselves and many of the mediocre are inclined vice versa. Some of the latter think Conference Ministers have hard hearts. If they do it is from looking over the line that forms whenever one of the "most desirable" churches is without a pastor. No denominational official can tell a man he just isn't in the league that's being considered for a given opening, but a man had better learn how to tell this to himself. This is not to say that he may not be more excellent in the eyes of God than the man who would be considered.

Here is implied no criticism of the man who feels the economic pinch and wants a "step up." Having been faithful in small things it may well be that he is ready to be made faithful over greater things. It is in the ability to judge how much greater that wisdom lies.

2. After the list of "most likely churches" has been determined then one must devise ways to get his name before the committees of those churches. Of course, there is always the device of the direct application. There is no law against this, and sometimes it has been known to work. But it is not recommended. Ap-

proved ways to get one's name before the committee are:

a. Request the Department of the Ministry to forward your dossier to the committee. This will be done with the knowledge of the Conference Minister involved and without the direct knowledge of the committee that you requested it.

b. Ask the Conference Minister to include your name on the list of "possibles" he is providing for the committee.

c. Most important of all, ask a friend or friends (not too many) to write a personal letter on your behalf. This friend should be one known to the committee concerned either as a neighboring pastor, a person of recognized stature, or one who, by his position, would be known to command the respect of the committee.

V. A word of advice if, after all this, nothing happens:

Sometimes a good minister who has reasons for seeking a pastorate that anybody would recognize as valid will do all the things advised above and still not find an acceptable opportunity. Perhaps a year or two may go by and he will still be where he is—"two years older and deeper in debt" to borrow an expression. Then it is natural for him to fear—fear for the security of his family, the education of his children, the authenticity of his call to the ministry. And fear leads to hostility, usually against denominational officers who may or may not have done their duty and/or against the congregational system of church polity. And we would be the first to admit that sometimes both the fear and the hostility are justified.

Some facts should be borne in mind, however, even in such instances.

Any protestant ecclesiastical system strives to maintain security and liberty for ministers and churches in proper balance. To a certain degree these two concerns are mutually exclusive. To bring both to an optimum degree is impossible. As a system the congregational order provides more liberty and less security than any other. This is a fact that is good or bad depending on the particular *status quo* (Latin for "the fix we're in"). Some relevant considerations are these:

1. Every year dozens of ministers, excellent ones, transfer their standing to our fellowship attracted by the greater liberty allowed them with us than with the connectional churches from which they come.

2. The Conference Committees on the Ministry, the Commission on the Ministry, the Annuity Fund, the Ministerial Relief Division, and others are striving to increase security for ministers within the framework of congregationalism, and have succeeded to a significant degree as contrasted with conditions years ago.

3. The union with the Evangelical and Reformed Church is expected by many to increase care and order amongst us without infringing upon liberty.

These factors may be and probably are small comfort to the man in a jam. Some, unconvinced, will leave the ministry or seek the shelter of a connectional church. But many a minister caught in this "bind" has been everlastingly thankful afterwards that he had the fortitude to bide his time.

The obvious directive "meanwhile" is to dig in where you are. Confide in a few friends the urgency of your plight if your needs are fiscal. Let them bring them to the attention of the church in a tactful way. Solicit help from your Conference in inspiring your present church to make the most of its opportunity. If these things are done the chances are better than even that the right door will open eventually even if it isn't the one on which you set your heart today.

VI. Negotiations:

If subtlety and indirection are the rules for attracting the attention of a pulpit committee, candor and complete sincerity are the watchwords for subsequent nego-

tiations with that committee.

Your first contact with the committee is likely to be anonymous as you notice a few strangers in church with a mysterious air about them. Your people will notice them if you don't! Maybe one of them will accost you after the service and ask for a quiet talk at the parsonage. Or perhaps the opening gambit will be a letter, tactfully or clumsily written, inquiring whether or not you are willing to be considered as a candidate for the pulpit of another church.

You owe these hardworking churchmen a courteous hearing. After all, the pulpit committee is almost the only voice God has in congregational pastoral placement and this may or may not be his call to you.

When you have heard their story you owe them a sincere answer revealing your mind towards their proposal. One of two answers is appropriate:

1. "I am committed to my present pastorate and am not in a position to consider a change at this time," or

2. "I should be glad to continue negotiations with you, and might be interested in becoming your pastor."

If you are definitely sure that you would not accept a call to this church you should tell them so, tactfully. Don't string them along as a simple encouragement to your present church to raise your salary. There are good ways to get a raise, but this isn't one of them.

The first interview, on the other hand, is never the time to say, "Yes, I'd like to be your pastor." A wise decision must be based on more knowledge than such an interview can impart.

If you and the committee are favorably impressed with one another then will follow other contacts. The entire committee will want to hear you preach, preferably in your own pulpit, never in theirs at this stage of the game! Few ministers will allow themselves to be trapped into being one of a parade of candidates exhibited in the pulpit of the church inviting the congregation to divide and contend among them. If you live at a great distance from the church you may want to accept an invitation to preach in a church nearby for the benefit of the committee who could visit the service.

Then will follow a visit of your family to the parish. The committee deserves to know your theology of church and ministry, and you have a right in return to know theirs. Your wife has a right to know about more mundane things such as whether or not they consider her a member of the staff and what kind of sink there is in the parsonage kitchen.

After a meeting of minds has been secured regarding the weighty matters of the faith there are seven practical matters on which understanding should be reached before a call is extended or accepted if future trouble is to be avoided; These are:

1. Salary.

2. Parsonage (is rent free, and does the church or minister pay fuel and utilities?).

3. Annuity. Every minister and church should participate in the Annuity Fund. Both are missing an opportunity and failing in an obligation if they do not. The recommended rate for churches is an amount equivalent to 11% of salary basis. Additional information can be secured by writing to the Annuity Fund for Congregational Ministers, 287 Park Avenue South, New York 10, N. Y.

4. Moving expenses. Who pays them? Who selects the mover?

5. Expense for operation of car and office.

6. Vacation arrangement. How long? Who provides for pulpit in pastor's absence?

7. Date of assuming office, and terms of dissolution of pastoral relationship. The latter are often included in the constitution of the church or implied in the agreed upon arrangements for installation.

VII. Sealing the bargain:

After agreement has been reached between the candidate and the pastoral committee of the church it only remains for the call to be extended and accepted and for the candidate honorably to sever the relationship with his present church. This is a delicate operation and much depends upon the grace with which it is done.

The usual procedure in effecting the call is to have the new minister preach as the unanimous nominee of the committee in the pulpit of the church seeking a pastor. Few ministers will preach as candidates in a "vacant" pulpit until they can do so under this kind of arrangement. Often a committee will print a small brochure including a picture of the new minister and his family, telling of the procedure through which they have passed, and the reasons why they have finally chosen this man to recommend to the church. Later on the day of candidating there may be a reception at which all the members are invited to meet the minister. When the official church meeting is held at which the report of the pastoral committee is to be acted upon this kind of preparation usually results in a confident call and a new pastorate begun under propitious circumstances.

The call will be in the form of a letter recording the official vote of the church (preferably by secret ballot) to call, and reviewing the terms agreed upon between the committee and the candidate.

If this letter is in order it is then appropriate to accept subject to honorable severance of the present pastoral relationship. The call and the letter of acceptance constitute the contract between the church and the new pastor.

Resigning from a church is a hard business. There are always those who are disappointed and hurt, and the pastor and his family have strong emotional involvements with the people and the community which must be broken. It is still the custom in many places for the minister to read his resignation from the pulpit, dropping it like a bomb on the unsuspecting congregation at the close of the service. But it need not be this way. Another, less painful way, is for the minister to take the "ruling elders" into his confidence when the decision has been made. If this is done a letter can then be sent to the parish before the next Sunday announcing the resignation and calling a meeting for the purpose of acting upon it and starting the process of seeking a new pastor. This gives people a chance to react to the news in privacy and ends their new meeting together on the positive note of starting again. Often things can be so arranged that the public announcement of the call to the new church and the resignation from the old can be made in one swift, clean stroke.

If the call has been extended and accepted and the resignation likewise with propriety, tact, and Christian kindness, the last weeks in the old parish and first weeks in the new one can be as significant as any in one's ministry.

You will want to instruct your old church in the right way to go about securing your successor, and get them started on the process just completed by the church to which you go. Then you will want to leave the matter up to them and extend to the new minister when he has been chosen every fraternal courtesy. Accept his invitation to give the "charge to the people" at his installation, and then stay out of his hair from that day on.

The die is cast. The deed is done. "Ma the Lord do what seems good to Him!

HOW TO SECURE A PASTORATE IN THE EVANGELICAL AND REFORMED CHURCH

by SHELDON E. MACKEY

LET IT BE UNDERSCORED at the outset that the ultimate decision which leads to the settlement of a minister in a pastoral relationship with a congregation of the Evangelical and Reformed Church rests *with the minister and the congregation.* When a "call" is extended it comes from a congregation whose members have voted by secret ballot to elect the minister to whom the "call" is sent. When a "call" is acepted it is accepted by a minister. While it is true that this happens within an orderly framework, the authority remains with the minister and the congregation.

A word may be useful and helpful concerning the orderly framework alluded to above. The Rev. Mr. John Mark, for reasons best known to himself, decides that he wishes to continue his pastoral ministry as the shepherd of a people other than those among whom he has labored for awhile. What course does he follow in order that he might find himself eventually in a new pastoral relationship? In actual fact there are several avenues he may follow.

1. He informs the president of his synod that he wishes to change pastorates.
2. He indicates to the President of the Church his desire to have his name placed on a list of pastors who wish to enter upon new fields of labor, which list is then circulated among the presidents of the thirty-three synods of the Evangelical and Reformed Church.
3. If it is his desire to secure a pastorate in a particular area of the country he may communicate with the synod president or presidents in that specific area to express this desire.
4. Should there be a congregation, or a number of them, which to his knowledge may be in search of a pastor, he may address himself directly to it or them offering himself for consideration.

Now suppose our Rev. Mr. John Mark follows the *first* course outlined above. His synod president will request him to fill in a form provided by the president's office which will enable Mr. Mark to note pertinent information concerning himself, his family, his experience in the ministry, the kind of situation he is seeking (e.g., rural, small town, urban), the salary he will anticipate, etc. This information will then be made available by the synod president to such congregations within his own synod as might fit the pattern of the desires set forth and the information submitted by the Rev. Mr. Mark. Or, this information will be sent to the presidents of other synods where likely vacancies may exist. (A vacancy is defined here as a congregation without a pastor.)

If course number *three* above is followed the synod presidents with whom our Mr. Mark has corresponded will ask him to fill in the same form as is described in the foregoing paragraph. Moreover, if vacancies exist in these synods which appear to fit the description provided by Mr. Mark the presidents in each instance may indicate to him what these are and the kind of ministry which is needed in each situation.

When our Mr. Mark follows course number *four* the congregations with whom he has corresponded request their synod president, if they so desire, to secure for them as much information as possible concerning the person and ministry of Mr. Mark.

Suppose that our minister receives word, either from a synod president or from a local congregation, (which has

consulted earlier with its synod president or placement committee) proposing that there be further conversations between the two relative to the establishment of the pastoral relationship. Our Mr. Mark may then, if he so desires, request from the synod president information concerning the congregation itself—its concept of the ministry, what it conceives to be the necessary emphases of its ministry during the next five or ten years, what particular strengths it believes are needed in its new minister, the facilities available for the minister and his family (parsonage, utilities, car allowances, etc.) and salary.

In other words both the congregation and the minister can secure a great amount of information about each other before either is prepared to take such further steps as may be necessary for the establishment of a pastoral relationship.

It is important to note that throughout the process described here our minister, the synod president, the synodical placement committee and the congregation seeking a pastor are constantly in touch with one another. The synod president is a pastor to pastors, and one of his primary concerns is to assist ministers and congregations in realizing such congregation-pastor ties as will make for the strongest possible ministry in every situation. This same concern is shared with the synod president by those who, with him, are members of the placement committee of his synod. This committee is composed of the president of the synod, the other elected officers of the synod and such other persons as may be elected by the synod. It includes lay persons as well as ministers who are charged by the synod to counsel with ministers and congregations in all matters which affect the ministry which is their common opportunity and responsibility.

Assume now that our Mr. Mark and a local congregation have followed the procedure herein outlined and have assurance that the synodical placement committee is ready to recommend Mr. Mark as a candidate for the pastorate of the congregation. What steps remain to bring Mr. Mark and the congregation into a full pastor-people relationship? Quite simply put they are these:

a. The Committee on Church and Ministry (or the Pulpit Committee as it may be named) of the congregation recommends the Rev. Mr. John Mark to the Consistory or Church Council (the elected governing body in each local congregation) as the candidate who, in its best judgment, should be presented to the congregation for election as its pastor.

b. The Consistory or Church Council, upon acceptance of the recommendation, requests Mr. Mark to conduct the service of worship and preach the sermon on some Sunday mutually agreeable. The name of Mr. Mark together with such other information as may be helpful to the congregation in evaluating Mr. Mark are provided to the membership. Also, notification is given to the congregation concerning the date established for Mr. Mark's appearance as a candidate for election as pastor.

c. Following Mr. Mark's appearance in the pulpit, and this may be on the same Sunday or one immediately following, a member of the synodical placement committee conducts an election by secret ballot in which every member of the congregation in good standing is eligible to vote. If the affirmative votes are in a majority a "call" is extended to Mr. Mark by the congregation. This "call" will include such matters as may have been discussed and agreed upon by Mr. Mark and the Committee on Church and Ministry; it will set forth the provisions, financial and otherwise, which the congregation will make for the support of the new pastor in his ministry; it will bear the signature of the

secretary of the congregation or, as is true in many instances, the signatures of all members of the Consistory or Church Council. The original call is sent to Mr. Mark, a copy is provided for the president of the synod, and a second copy is retained by the secretary of the congregation for its official records.

d. Upon receipt of the "call" Mr. Mark will communicate his acceptance in writing. It is within his province to reject it, of course, but since he has been a willing candidate for the pastorate he is not very likely to do so unless the vote cast at the time of his election reveals a large number in opposition to his candidacy. A copy of his acceptance will be sent to the president of the synod of which the congregation is a member. This acceptance will inform the congregation concerning the date when he will assume his pastoral duties. The date herein set forth will make it possible for Mr. Mark to terminate his existing pastoral relationship while at the same time it will allow the congregation in which he is presently ministering adequate time to adjust itself and its program to the time when it will be seeking Mr. Mark's successor.

e. On the date agreed upon in Mr. Mark's acceptance he assumes the duties of the new p a s t o r a l relationship. Shortly thereafter the synod, following consultation among its president, the congregation and Mr. Mark, arranges for the formal installation of Mr. Mark as the new pastor of the congregation. In this significant event opportunity is given to strengthen the ties which this local congregation and its new pastor have had and will continue to have with all congregations and pastors of the Evangelical and Reformed Church. More than this the service of installation affords the means whereby the new pastor, the congregation and the community are made keenly aware of the rich meanings of the Christian ministry as this ministry is made real and vital through the common worship and witness of the ordained minister, the members of the congregation and all those who within the Evangelical and Reformed Church seek to know and to do the will of God in the spirit of Jesus Christ.

Within the limitations of space in which this statement has been written it has not been possible to provide any lengthy explanation of the Committee on Church and Ministry (or Pulpit Committee) as it is formed and as it functions within the local congregation. Yet it needs to be said that the minister seeking a pastorate in the Evangelical and Reformed Church will always be in communication with this committee. Therefore, it seems necessary to state that this committee whose composition and duities are outlined in the By-Laws of the Evangelical and Reformed Church "acts as a committee on pastoral vacancy and supply when the need arises." Whenever it acts in such a capacity it becomes the body established by the local congregation to investigate thoroughly any minister who expresses the desire to be considered as a candidate for its pulpit. It is free to seek information from all available sources concerning any minister. It is charged with responsibility for corresponding with and interviewing those ministers whose qualifications seem to meet the needs of the congregation it represents. Only when it believes that the right candidate has been found will it recommend him to the Consistory or Church Council for presentation to the congregation. All of this means that the Committee on Church and Ministry bears a high sense of responsibility both for knowing the real needs of the congregation and for representing the congregation in its search for the best possible candidate. The committee which does its work conscientiously will serve the best interests of the congregation, the candidate or candidates and the Kingdom of God.

CREEPING BUDDHISM IN OUR CHURCHES

by ROBERT H. GRANT*

THE AGE OF GIANTS IS DEAD, and few missionaries today are colossal. But every missionary, like the statue at Rhodes, straddles two worlds: the land of his birth and the land in which he serves. By belonging to two worlds, he really belongs to neither. For him, there is no continuing city. Nor can he extricate either foot from its respective world to participate totally in one. And so there is the continual sense of not belonging. But there is a compensation: the supra-national role offers a new vantage point from which to observe both worlds. The astronomer is perpetually plagued by the impossibility of seeing the other side of the moon. The missionary cannot see the other side, exactly, but he can peek around the corner. Missionary furloughs provide chances for taking sights, for seeing with new eyes and hearing with new ears, for noting familiar objects from new vantage points. And once again I am having the chance to see one of my two worlds and note its growth and try to interpret its changes.

With the compression of the rate of changes, furloughs become quite drastic experiences. One feels foaled out of Cassandra and sired by Rip Van Winkle. Much of my time is spent in our churches, explaining and teaching and talking. My field is Japan, and Japan is enjoying a boom in American fads and fashions. Much of the bitterness over Pearl Harbor has faded; returned GI's and tourists have begun educating America with their interesting version of Japan. This year the spring-board is the marriage of the crown prince to the miller's daughter, and there is interest in the growth of democracy in Japan. It is sometimes hard to tell whether one is speaking in a church or in a Kiwanis Club. This heightened interest in Japan is one of the changes the returned missionary sees. But there are others: The new-model motor-cars with the tremendous decorative fins making parking and garage doors a problem, and with tremendous power under the hoods, crawling along the choked streets; shorts for street-wear suggesting coolness and comfort and humor; McCarthyism now out of overalls and in a nice clean white collar; frozen chicken pies, pizza, and even pie-crust in the supermarkets making pikers of Campbell, Heinz, and Hormell; the insinuating "Jack" or "Tom" or "Harry" with the introductory handshake (except in professional circles, where it is safer to call even the elevator boy "Doctor").

BUT MOST STARTLING OF ALL for the wide-eyed missionary are the inroads and entrenchment of Buddhism—at least, the Japanese variety of Buddhism—in our American churches. Of course, Buddhism has become something of a cult among a segment of our beatniks, a post-war and mid-century version of Greenwich Village of the 1920's. But it is interesting to note how Buddhism has settled among our American church congregations. Of course, there is no nominal Buddhism, no formal Buddhist ritual, no reading of the Sutra even as a substitute for neglected Bible reading. And the few American Christians whom I've dared challenge as being half Buddhist have been outraged at the idea. But surely enough, many of our church people have quietly substituted Buddhist values for Christian. I am not so sure that this is shocking. Some of my

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best friends—Japanese, of course,—are Buddhist, and I have great respect for Buddhism. I'm not yet ready to say that if one can be only half a Christian, it is better to be a full Buddhist, but I am sure that a sincere Buddhist can catch glimpses of God. God is not the exclusive property of Christians; His revelation isn't beamed only to Christians, for God has revealed himself through the insights of Guatama and Shinran and other Buddhist seers, as well as through the insights of Moses and Mahomet. But the Christian contention is that God has revealed Himself supremely through Jesus the Christ: this is what Christian faith is; and this is just where many of the Christians begin to shift their eyes politely, hesitate, and change the subject to MacArthur's democratization of Japan.

"Obscured by mists and shadows,
Many are the paths winding up the mountain-side;
But when the summit is attained,
The pure beams of the full moon
Pour their radiance upon every wanderer alike."

There is no supreme revelation in this Buddhist poem, and this is a more aesthetically-expressed conviction than the members of the Young Adults Group or Married Couples Club or Pilgrim Fellowship will blurt out when pinned to the wall. Their expression is: "The Japanese have a religion that suits them, that fits their culture, that agrees with their tastes and temperaments; why spoil it?"

It is interesting. My missionary endeavors are supported to a degree as long as I show profit in social improvement, economic relief, intellectual development; sometimes in clothing or eating or marriage habits, always in weaning the young away from communism, and most of all as a nourisher of democracy—maybe it should be spelled with a capital "D"—in the Orient. But my assertion that the justification of missions is the growth of Christian conviction is met with the same politely-appreciative smiles, such as the 12-year-old daughter of the house receives after she renders or rends *Maiden's Prayer* (*with variations*) on the upright piano. This religious tolerance of which we are proud—in contrast to our callous intolerance, say, for fascism, child marriages, or Marxism—is a mark of Buddhism.

Another quality of Buddhism that I find in our American churches is the nebulousness, the vagueness of our religious concepts. This does not seem to govern at all the degree of religious emotion, and the intensity of religious activity or religious loyalty is not dependent upon religious concreteness and clarity. But, like the sincere Buddhist, many American Christians seem to be holding a religious faith that is of the consistency of a thin custard or a medium white sauce. This, too, is a mark of Buddhism. For the Buddhist layman—not the scholar—has only a vague concept of his faith; the object of his worship is nebulous, general, vague. But to the sentient Christian, Christ is a clear-cut, definite act of God, a concrete object of our faith and loyalty. This definitiveness seems somehow blurred in the Christian West now. In conceding for argument's sake the fitness, suitability, and agreeableness of Buddhism for the Japanese—it is not—I frequently concentrate first on the "why-spoil-it?" argument by asking what Christianity has that Buddhism lacks. And the answers from those who have picked up something about Christianity contain such words as "mercy," "ethic," "heaven." And when I point out that Buddhism has these too, our discussion just stops. Too many Christians do not know what Christianity has that other religions lack. Why are they Christian, then? Because Christianity, like the War of Roses, is, they feel, somehow "a good thing." But just *what* is good, or even just what is the nature of the "thing" is quite cloudy. I can begin to see now why some people say, "I believe in missions, but I think missions should start

at home." And I begin to understand why Kierkegaard claimed it was easier for a pagan to become a Christian than for a Christian to become a Christian. This vagueness, this cloudiness, this nebulousness, this custard-like quality of religious concept is a mark of Buddhism. And this, it seems, is the root of the whole problem of the attitude toward missions. Until this vision of Christ can be recaptured, the support for missions must depend upon "gimmicks" and travelogues, and justification for missions must be proclaimed in terms of political, economic, and social improvement, resistance to Marxism, and advances in democratization.

But if missions are justified on these bases, they are doomed. In the first place, non-religious agencies—government bureaus, private foundations, international scholarship exchanges, educational institutions, and such—have far greater resources in funds and skilled personnel, if not in public respect, with which to accomplish social, economic, and political improvements as well as intellectual advances. Secondly, the energy and resources that we use in proving that mission organizations are "just as good as they are" detracts from the supply of energy and resources needed for religious advances. Thirdly, and most of all, the focus of our effort shifts—as it already has lamentably shifted—from social and educational institutions as *means,* to social and educational institutions as *ends.* Social and political and economic improvement in non-Christian countries is to be applauded and supported, but neither should it be confused with the propagation of the Faith, nor used or accepted, as a substitute for the propagation of the Faith. The Faith is propagated, in part, through social and political and economic institutions; but when the object of the use of such institutions becomes lost, missions are no longer missions, and what was once Christianity becomes a laudable humanitarianism.

"The Japanese have a religion which fits them, suits them, agrees with their tastes and temperaments. Why spoil it with Christianity?" This is not based on the knowledge that our parishioners have of Buddhism. (The 334 new religions in Japan since wartime and pre-war Japan suggest that not all Japanese, in contrast to American Christians, find Buddhism and the other established religions in Japan so fitting, suitable, and agreeable.) Not knowing Buddhism or any of the other non-Christian religions in Japan, having for comparison only Judaism and Catholicism which do not seem markedly different from their own, having more or less vague concepts of the distinctive qualities of Christianity, and being imbued with the ideal of tolerance, those who would be otherwise concerned join those who do not wish to be bothered in the glib but erroneous statement of the fitness, agreeableness and suitability of a non-Christian religion, implying their own virtuous tolerance. (This virtue, however, does not extend to fascism usually, nor to foreign or domestic communism.)

The implication that it is ungentlemanly, unseemly, and perhaps even un-Christian to propagate the Christian faith among non-Christians is not so perverse if the relation between different religions is equated with the relation, let us say, between fascism, communism, and democracy. And with the growing fuzziness of religion and the sharpening of political consciousness in our time, political and economic theories evolve into religions, either blending with religion as is often the case of democracy and Christianity, or standing in sharp antagonism to religion as is the case of Marxism and Christianity. But as Wesley Soper pointed out (in the *United Church Herald* of February 26, 1959), Christ is not the cancellation but the *confirmation* of all seers, scholars and saints; not the end of Moses, Isaiah and Buddha but their new beginning! Christianity is not the rival-unto-death of non-Christian religions, but

the extension of God's revelation to man by the Incarnation. But what church member can see this relation among the world's religions or, more, rejoice at the extension of the revelation of God through Jesus the Christ, if his concept of the Incarnation is nebulous, if he seees nothing distinctive in Christianity, and if Christianity is to him an amalgam of political, economic, and religious theories? Because he lacks any clearer concept, it is no wonder that he is oversensitively squeamish about extending Christianity (but not democracy) among the heathen.

Since the Galilean ministry, Christianity has been a mission religion. Every Christian, by virtue of being a Christian, is a missionary. We cannot divide Christians, laymen and clergy, into missionaries and non-missionaries, but rather they are divided into missionaries who take their mission obligations seriously and missionaries who ignore their mission obligations. For being a missionary is integral to being a Christian. Yet when we speak of a person as being a missionary, we refer to someone called and commissioned and specially sent to extend the revelation of God through Christ to those who have not heard, or, having heard, do not heed. Why are there such vocational missionaries? For the same reason that, in spite of our claim of the priesthood of all believers, there are vocational pastors. In some cases, there are personal, professional, or domestic conditions of time, resources, and abilities that prevent Christians from discharging their mission obligations. In others, some Christians who have the time, resources, and abilities, reupdiate their mission obligations—a confession of the failure of Christendom to inculcate Christian responsibility among its members. There have been enough travellers and tourists, as well as men and women stationed abroad, who, claiming their religion to be Christian, could have made institutionalized mission boards obsolete had their concept of their Faith included the mission obligation. I am a missionary because they are not.

It is administratively convenient and promotionally expedient to divide missions into "home" and "foreign" and sometimes "local." But this is artificial, specious, and even meretricious. Just as the boundaries *between* missionary Christians and non-missionary Christians are false, so are the boundaries *within* the mission-imperative false. Differences engender comparisons, and in comparisons the qualitative and quantitative differences always favor us and ours over them and theirs. The need for God's grace is not a proportional one among peoples—nor is the need for insights of God. "I believe in missions, but . . ."—the ubiquitous "but" —". . . but I believe missions begin at home." (And probably end at home, too.) Another noble sentiment to justify indifference! But there is no "home" and no "foreign." These distinctions are by man, not by God. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Missions begin in an even more narrowly-defined area than "home." They begin in the Christian's concept of his Faith, in his grasp of the universality of God and the oneness of God's world, and in his acceptance of the mission nature of Christianity. They begin with the first slow glimmer of what the Incarnation means, of what God's love means, of what God's creation means.

I deplore the growing lack of support for missions. But buried in my discomfort is a secret admiration for our congregations who, with growing sophistication, resist with increasing effectiveness the Madison Avenue techniques to sell them missions on humanitarian, social, or political bases. This resistance is not a hardening of their hearts; it is, I think, a shrewd, intuitive "this isn't it." What "it" is, they do not know; for the last sixty years or more they haven't been told. Their response to Community Chest drives, Cancer Prevention campaigns,

Christmas Seal sales, and even Girl Scout Cooky peddling is generous. And most of them are relatively honest in making out their income-tax returns. But they don't buy these under the name of "religion." Religion must mean more to them than this. Man has an innate sense of religion, and, though he cannot tell why, the Christian instinctively feels that Christianity is more than the extension of democracy, the building and maintaining of better schools and hospitals, the alleviation of social misery and such laudable endeavors. He applauds and supports these. But a religious institution—church or board—must offer more to receive more of hi support.

The point of departure is a deepenin of Faith, a clarification of concepts, a attrition of religious ignorance. Such a approach would lead not only to the con version of the heathen in foreign lands but a conversion of our domestic heathe as well. For just as God's people are on and not separated, so the task of mission is one and not separated. Missions are nc for other people. There are no "other." Missions are for God's people. And w all are God's.

ARE WE PREACHING THE GOSPEL?

by KENNETH A. COATES*

I RAISE THE QUESTION, "Are We Preaching the Gospel?" as a result of an interesting experience last summer teaching a course at a Congregational family camp. The course, on "Christian beliefs," had for a text Dr. David Read's fine little book *THE CHRISTIAN FAITH*. The adults in the class represented the cream of our Congregational lay people, the finest young leadership in our Churches. Yet, virtually all of them had what to me is basically a false view of the Christian religion: that it is essentially a religion of human effort.

This impression became particularly apparent after we discussed Read's chapter on "The Deliverance of Man" for two days, for the chapter seemed to have very littel effect on the readers. They were nearly all convinced that man did not need to be delivered f r o m anything, that Christ's mission on earth had been to set forth new principles of conduct, and that our task as his followers was simply to strive harder to attain these ideals. As one man put it, "It's all up to us." The fact that "salvation," "redemption," "deliverance," or any of the other words com monly associated with the Christian faith made absolutely no sense to the group ha led me seriously to question whether w preachers are preaching the gospel to ou people, or whether we, too, are presentin the idea that Christianity is essentially religion of human effort.

"Gospel" means *good news!* As understand the New Testament, the goo news of Christianity is that God act through Christ to redeem men, to brin them life abundant, to free them from si and evil and whatever else holds them i bondage. "God was in Christ," cries S Paul, "reconciling the world to himself." "I have come that they may have life, an have it abundantly," says our Lord. Th emphasis of the New Testament is o the glad good news of God's great act i Christ for us men—and the basis an sustaining power of all Christian ethica action is this loving act of God. "By thi we know love, that he laid down his lif for us; and we ought to lay down our live for the brethren." (I John 3:16). I Paul's Letter to the Romans, the Apostl spends eleven chapters speaking of God' great and wonderful redeeming action in

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Christ, and *then* comes to the 12th chapter in which he states, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice . . ." (Rom. 12:1) and goes on to enumerate the Christian's ethical duties in the world.

In contrast, how much Christian teaching and preaching today places virtually all of the emphasis on man's ethical response to God's demands, and says almost nothing of God's redeeming work for us. Sunday after Sunday we preachers thunder at our people and at ourselves that we must try harder, that Christianity requires this or that in race relations, in economic life, in international relationships. How little effect all our exhortation seems to have on our people. How little we have to say about God's gracious redemption through Christ, God's mercy and goodness to us through Him, which alone can give us the gratitude and love and power which are essential to any kind of sustained Christian obedience. When we do preach a "pastoral" sermon, how often it is a warmed-over version of Norman Vincent Peale, rather than the good news Christianity offers in times of crisis. How much difference is there, finally, between our preaching and that of a sensitive Jewish rabbi?

Perhaps the main problem is our theology. We aren't clear about the interpretation to be given the incarnation and the atonement—and indeed, we liberal preachers do have trouble here. If we could only be satisfied with the straight substitutionary doctrine of the atonement, for example, as are our fundamentalist brethren, it would be simpler. But most of us can't accept this way of interpreting the cross. However, we can seek other ways to present the central doctrine of the Christian faith, that God *did something* absolutely vital *for us* in the birth, life, ministry, death and resurrection of Jesus Christ, and that this was far more than merely to enunciate moral demands.

This emphasis on Christian ethics divorced from the good news of Christianity seems to reach beyond our preaching, teaching and action, to pervade our Churches from top to bottom. We continually hear from our ministers of stewardship that Congregationalists are first in personal income, but twenty-second in general Church giving and forty-eighth in giving for missions among Church people in the U. S. Their message often seems to be, "Let's get on the ball and do better!" But where is the motivation for getting on the ball, where is the power to do better? Is it not possible that our low interest in missions and evangelism derives from the fact that our people are not conscious that they have been redeemed, are not being told of God's gracious and merciful and forgiving love for them—and therefore, they have neither the gratitude nor the desire to pass on this precious gift to others?

As I think of my own preaching I am painfully conscious that all too often I have put major emphasis on Christian ethics when I should have put my primary stress on God's loving and gracious deed on our behalf. Too often I have presented Jesus simply as an example, not as a Savior. From my encounter with these fine Christian young adults at family camp, I fear that other preachers have been doing the same thing.

I do not advocate less Christian ethics in our preaching and teaching. However we must put ethics in the right place: as secondary to God's redemption, as flowing out of and sustained by the love revealed in the cross. The Gospel is not a matter of human effort and harder moral striving. It is the good news of God and his Kingdom, and of his transforming power in our lives. Let us ask God's forgiveness for having wandered from these central truths, and his sustaining mercy and power that we may proclaim the whole Gospel in spirit and in truth.

A SERVICE OF WORSHIP

(in celebration of a fiftieth wedding anniversary)

The following is a translation by Theophil E. Blaufuss of a service in observance of a fiftieth wedding anniversary, published in the Altar Edition of the EVANGELICAL AGENDE, (German). It is contributed by Harold H. Wilke who discovered it while on a trip through the Dakotas.

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with us and especially upon those whom we are here to honor. Amen.

Beloved in Christ:

Appearing here in the presence of God is this married couple Mr. ..... and Mrs. ..... to renew the memory of the marriage vows spoken and made 50 years ago on this day, to bring unto Almighty God a sacrifice of praise and thanks for all his faithfulness and mercy which He has shown them in these many years, and also to seek God's gracious guidance and protection for the days that will still be theirs. This happy day calls us all to whole-hearted participation and should be unto us all a blessing and should encourage us to place our trust in the Lord and reconsecrate ourselves unto Him.

Let us then unite our hearts in prayer with these our honored guests:

Almighty God, we praise thee that thou dost hold us all in thy great Father's love. Who can number the wonders of thy grace which thou hast made known to us? Thou didst see us from the day of our beginning and all our days were written in thy book. It is thy care which hast preserved us day by day. Thy goodness to us was new every morning and thy mercy knew no end. Through Christ Jesus thou hast blessed us with spiritual gifts and treasures, and from thee have we received grace upon grace. By Thy Holy Spirit thou hast spoken to us by word and by sacrament and by thy Holy Word thou hast ever called us to repentance and faith. In the troubled times of life thou hast been our comfort and our hope. How can we ever thank thee enough for the good we have received from thy fatherly hand? O Lord, we come to thee in prayer, not trusting in our own righteousness but in thy great mercy. Remember us in thy mercy and remember not our transgressions, but let us find forgiveness and grace in Jesus Christ. Renew us daily by thy spirit and may we ever grow in grace and in love to thee. Be thou our light, our salvation, the strength of our life. Lord, remember us in thy mercy. We commend ourselves to thee in whatever life may bring to us, and finally, Good Shepherd of our souls, receive us, we beseech thee in Christ, into the peace and blessedness of the Father's house. Hear us for the sake of Christ our Lord, Amen.

Hymn.

Dear Friends:

It is a solemn occasion that you are experiencing this day. Fifty years have passed since that memorable day when you promised to be faithful to each other and when you received God's blessing upon your marriage. Remember with thankful hearts what God has done for you these many years.

Our gracious Father in heaven let a multitude of blessings come to you from the treasury of his great love. He preserved your life, he granted you health and strength,

and blessed you with many happy days. In the midst of the trials and burdens of life God was with you. He, your heavenly Father, protected you and preserved you in great danger, and in trouble and in sorrow you were not left alone. With God's help you were able to bear all things and because of his faithfulnesss this day is given you. Not only did you receive from the Lord's hand physical blessings but also spiritual blessings without number. It was your specal privilege to hear the word of God and Christ and to be instructed therein. You participated in the services of worship in God's house with other believers and you could well say, "A day in thy courts is better than a thousand." You were guests of the Lord at his table by his gracious invitation and thereby privileged to proclaim his death till He come. The children God gave to you, you gave to Him in Holy Baptism. You were permitted to witness their confession of faith before many witnesses. You were permitted to see your children establish their own homes, and you saw God's blessing visited also upon them. Yes, God has blessed you richly and abundantly.

Therefore, join today with a thankful heart in these words, "Bless the Lord, oh my soul, and let all that is within me bless his holy name. Bless the Lord, oh my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crownest thee with loving kindness and tender mercies." Also cry out with Jacob, "I am not worthy of all thy loving kindness and tender mercy which Thou hast shown to thy servant."

Humble yourselves before the presence of God in the knowledge that you too have failed, and that many opportunities of serving God were lost. Rededicate yourselves on this day for the days, which shall still be yours under God. Consecrate yourselves, soul, body, thoughts, and desires, to the Lord. Watch and pray that you fall not into temptation. Bow your knees daily to God the Father of our Lord Jesus Christ, that He give you power to be strong through his spirit in the inward man, that Christ may dwell in your hearts by faith.

Cast not your trust away which by God's grace bringeth great reward, but lean heavily upon your faithful God and Father. He is faithful who said, "I will in no wise fail you or forsake you. Even to your old age I am He, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save." Yea, the Good Shepherd go with you on your life's way unto eternity.

Arise now and join your right hands.

In the name of Almighty God, the Father, the Son and the Holy Spirit, God's Blessing be upon you, upon your children, upon your relatives and friends, on this day of your fiftieth wedding anniversary.

The Lord keep you from all evil. The Lord preserve your soul. The Lord preserve your going out and your coming in from this time forth and forever more. Amen.

Let us pray.

Almighty and merciful God, Thou hast glorified and shed riches of thy grace upon these thy servants, this married couple till now. As thou hast been with them so continue to be with them. Let thy goodness be new to them each day even as they hope in thee. Ease the burdens of life and make them glad with many proofs of thy fatherly love. Strengthen them by thy Spirit that they may reach out for that which lies before. May they win Christ and a sure and certain hope of eternal life. Write deeply into their hearts, "God is faithful." Let thy goodness and mercy follow them all the days of their life until they finally join in the everlasting cry, "God is faithful." Grant this, our merciful Father, through Jesus Christ our Lord. Amen.

Hymn.

Benediction.

Fathers and Brethren:

Introducing oneself as a stranger in this column—for this time, and with no commitment on my part for sharing it regularly—is a bit like preaching in the pulpit of a friend.

For me, it is a privilege to appear in this "pulpit" of Nathanael Guptill, with whom I have now been associated in our respective work for the ministry for almost two years. Nat Guptill's writings always intrigue, satisfy, pique and uplift me. Our office regularly uses his excellent little book, "Young Man, You're Wanted," for aspirants for the ministry.

One word about our relationship in the Department of the Ministry; In serving as Associate Minister and Secretary of the General Council Mr. Guptill is counterpart to the Secretary of the Evangelical and Reformed Church, Sheldon E. Mackey. In serving as Director of the Department of the Ministry he is my counterpart. This could well be construed (if one did not know the complete picture of division of responsibility) to mean that it takes two men in the Evangelical and Reformed Church to do what only one man does in the Congregational Christian!

When Fred Buschmeyer was still in the Congregational Christian Department of the Ministry, he and I produced a brochure for the information of the various committees on the Ministry within both communions of the Uniting Church in which we showed in parallel the programs of the two denominations with regard to the ministry. It's of interest to review this comparison in this first issue of a united Ministers' Quarterly.

On the Evangelical and Reformed side, for instance, our Commission did not draw its first breath until September, 1953, in Tiffin, Ohio, when it was created by the General Synod as a Commission directly responsible to the General Synod. But it had been three years aborning! During those three prior years a study comittee, in revising the whole structure of the church, proposed a Commission that would be responsible for all of the varied interests of the ministry.

To this Commission, therefore, th Evangelical and Reformed General Syn gave the following responsibilities:

Recruitment and life enlistment c personnel for the pastorate, Christia Education, the mission fields, social an parish workers, etc.

The care of students while they are i college and seminary preparing for churc service. This includes the administratio of the student aid fund, amounting t approximately $80,000 per year. It als presupposes a close working relationshi with the seminaries.

The in-service training of ordaine ministers, opportunities which a i m a varied special needs of ministers, such a the programs discribed in this issue in th articles by Messrs. Laurie and Schwante

The chaplaincies in the Armed Force and in various civil institutions, espe cially hospitals.

Pastoral relations, including both thos of minister to minister and those of pas tor to his consistory (Church board) an congregation.

Religion and health, as a concern fo the healing ministry of the church.

As our two Commissions set their pro grams side by side, we noted that fo the Congregational Christians the matte of pastoral relations included the whol concern of pastoral settlement. In addition we noted the way in which the seminarie on the Congregational Christian side wer more closely knit administratively to th Department of the Ministry. Finally, w noted with real appreciation the respon sibility for your excellent journal, thi Minister's Quarterly.

We are now therefore engaged in a most important task, that of striving in a new Uniting Church to find the ways in which you who serve on the "firing line" can most adequately be served by the denomination.

For this creative opportunity now given to us, we ask your guidance and covet your prayers.

Faithfully yours,

Harold H. Wilke